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The TAHRIK-I-JADID

HIJRAT 1352 H.S.
MAY 1973 C. E.

Editor :
Naseem Saifi

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Mir Syed Daood Ahmad

passed to the Great Beyond on

25th of April 1973.

Inna lillahi wa inna ilaihi rajioon

He was the Principal of the Jamia Ahmadiyya, Rabwah, Nazir, Khidmat-i-Darweshan, and also held many other portfolios.

MONTHLY

TAHRIK-I-JADID

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Editor
NASEEM SAIFI

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MALFOOZAT

True relationship with God

There are lot of difficulties and bitternesses in this world. Every place is a thorny jungle. It is not easy for everyone to pass through it though everyone has to. The fact is that to pass through it comfortably and with satisfaction is not the lot of everybody. It is given only to such persons as take their life to be something dead and worthless and they keep the Grandeur and exalted position of God the Almighty in view and dedicate their life for His Cause and develop a true relationship with Him. The fact is that in general the relationships of human beings are such that they have to undergo suffering. If some body has a family, may be his child will die and he will experience suffering. Of course if his relationship with God is based on sincerity, he will be granted patience on all such occasions and thus he will be secured against worry and burning which is the lot of those who have no relationship with God.

All those who try to undeerstand the will of God and submit to it and dedicate their lives for the will of God are comforted; all others witness failure and bitterness. Man can be happy only if he achieves his desired goal or if he has no desires at all. The easier of the two ways is not to have any desires. The fact is that everybody's life is bitter except that person's who has cut himself off from this world (i.e. who is not deeply engrossed in his life.)

(Malfoozat Vol. VIII, P. 21)

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THE HOLY PROPHET
(peace and blessings of God be on him)
WAS A UNIQUE PROPHET

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That is our understanding of his being the last prophet

In his Friday Sermon on the 30th of March/Aman. 1973, Hazrat Khalifatul Masih III dilated on the exalted position of the Holy Prophet, peace and blessings of God be upon him, and told the audience how he (the Holy Prophet) was not only the best among the prophets, he was unique and therefore he could not be compared with anyone. Huzur said, "It is true that so far as prophethood is concerned there can be no distinction among the prophets—all are alike. But the Holy Prophet, peace and blessings of God be upon him, was not only a Prophet, he was also a Khataman-Nabiyyin and this does not mean just the best of them all. It means he was a category by himself. In order to make the human beings understand this satus of the Holy Prophet, he was honoured by God with the Mi'raj. In this pictorial language, he could see that all the prophets were met at their respective places of honour exhibited by the heaven on which they were found, while the Holy Prophet, peace and blessings of God be upon him, went straight to the seat of God - His A'rsh which is also called the Sidratul Muntaha. In other words it means that in the realm of the spiritual heights he was at the heighest place as a Prophet and none can reach that status. That being the case, neither the prophets who came before him nor those who might come after him, can in any way interfere in his status of being the unique prophet.

He exhorted the Jamaat to be steadfast and said, "The Fatwas of kufr that the people hurl on others do not mean anything. It is not X or Y who have to decide or who are in a position to decide as to who is a true believer and who is not; it is really God who can do that. God has established this Community the (Ahmadiyya Jamaat) to work for the supremacy of Islam over all other religions and there is no power that can stop this campaign of ours. It must conclude succefully - and it certainly will, for, that is the promise of God the Almighty.

Mutual consultations

On the sixth of April/Shahadat, 1973 Hazrat Khalifatul Masih told the Jamaat in his Friday Sermon that the Holy Quran had given detailed teachings about mutual consultations. He recited the verse of the Holy Quran :

لاخير فی کثير من نجواهم الا من امر بصدقة
اومعروف اواصلاح بين الناس ومن يفعل ذالك
ابتغاء مرضات الله فسوف نؤتيه اجرا عظيما

and said that suggestions and proposals were of two types. One, that could be called constructive and through which one desires to win the pleasure of God and good of mankind. Two, the suggestions that could lead the people into chaos and disorder and which produce evil results. This second type of suggestions and proposals bring about adversity and they trample the rights of the people under the feet of others.

Huzur said that according to the teachings of the Holy Quran it was only the suggestions and the proposals of the first kind that should be tendered and people should shun the second type. That and that alone could usher a beautiful society with everybody being able to get his rights and perform his duties.

The revelation that runs thus :

يحی الدين و يقيم الشريعة

and was given to the Promised Messiah, peace be be on him, makes reference to the fact that it is the establishment of the Sharia and the revival of the religion that could bring about the formation of a wholesome society and that the time for that had come.

The Constitution

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On the 13th of Sahadat/April in his Friday Sermon Hazrat Khalifatul Masih expressed great joy at the passing of the Constitution for the country. This, he said, had been made possible after twentyfive years the period which was long and worrisome. Huzur said that everybody should be thankful to God for this grace of His. We, he said, are happier than everybody else, for we believe that Pakistan is the base for the preaching and spreading of Islam all over the world and a workable constitution for it means its stability and strength. We have prayed for Pakistan and we have also arranged illuminations on this occasion. We are conscious of the fact that no Constitution which is man made can be perfect in all respects but at the same time the door is always open for improvements through amendments. Nobody can say and in fact nobody has claimed that this Constitution is perfect. All of us should keep an eye on it and whenever it comes to our notice, we should suggest amendments to remove the unsuitable items."

Huzur drew the attention of the Jamaat to the fact that the Constitution laid some responsibilities on their shoulders—just as it protected their rights. He explained the duties in this context - duties towards God and duties towards the human beings. He exhorted the people to trust in God and in everything they did, they should leave some margin for the unseen factor which was always in the hands of God. He further remarked that we should take ourselves as nothing, altogether nothing and we should realise that it is only from God that can receive the power and strength that we need to carry on our task. We should continue struggling, he said and with love and affection and also with sympathy we should have dealings with our fellow beings. Love and affection, Huzur said, never fail ; their influence is always penetrating and they make success easy and possible.

In the second part of his Khutba he told the Jamaat that he had not been keeping well and he asked friends to pray for him.

On the 20th of Shahadat/April, Hazrat Khalifatul Masih drew the attention of the members of the Jamaat to the fact that the financial year of the Sadr Anjuman Ahmadiyya was approaching its end and told them to pay up their contributions to have the budget fully realised. They should even go farther than that and as they have been doing in the previous years they should exceed the budget and let the Sadr Anjuman have more money than what was expected at the beginning of the year.

Huzur remarked that if the officials of the Jamaat did their work with full zeal and all the sincerity at their command, it would not be difficult to make the necessary collections. Wherever the officials are showing slackness he said, they should be pulled up and made to work as hard as they should. Of course such officials who do not heed advice or warning, should be removed from their offices, for, it is not good to burden such people as do not like to carry it.

In view of the fact that the time left was very short, Huzur asked the individuals and the Jamaats in their collective form to make all the efforts they possibly could, and give no chance to complain against them.

Huzur also expressed great joy at the work done by members of the Jamaat at Rabwah in digging the earth for the basement of the Printing Press. The cheerfulness with which the work has been accomplished by the young and the old was highly appreciated by Hazrat Khalifatul Masih.

He also asked all the members of the Jamaat to pray for speedy recovery of Sayed Mir Daud Ahmad, Principal of the Jamia Ahmadiyya and Nazir Khidmat Darweshan. Huzur said that though Mir Sahib's health has very greatly deteriorated, there was no reason to lose hope. Friends, he said, should pray very fervently for Mir Sahib. May God grant him health and long life, full of vigorous activities. Amen.

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BRIEF REPORT

Majlis-i-Mushawarat 1973

The 54th Majlis-i-Mushawarat of the Ahmadiyya Jamaat was held at the Aiwan-i-Mahmud, Rabwah, on the 30th, 31st of March and first of April, 1973. As usual all the four sessions of the Majlis were presided over by Hazrat Khalifatul Masih III.

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On the first day (the first session was held after the Friday Prayer) Hazrat Khalifatul Masih arrived at 4.30 p.m. and inaugurated the Majlis-i-Mushawart with recitation of the Holy Quran by Sahibzada Mirza Tahir Ahmad. The recitation was followed by a silent prayer led by Hazrat Khalifatul Masih who said that he was doing so without any inaugural speech to stress the point that it was not a Must that he should speak before the prayer.

Later on, Sub-commitees were appointed to go through various items of the Agenda and present their views to the Majlis the next day or fuller discussions. In order to throw ligat on the procedure and practice of the Majlis-i-Mushawarat and the spirit with which the delegates should participate in it - Huzur said, "We are here in a sacred atmosphere to express our candid views very frankly and sincerely. Although some are always there who try to make things controversial for no reason at all, and this attitude is not good, we will have to accommodate every type of people. Friends should feel no hesitation and they should not keep anything back fighting shy of the views they hold. This Majlis is held under the command of God which says شاورهم (i.e. you should consult them). Consultations can take two forms : one, the consultation that is carried throughout the year on various occasions with individuals as well as with groups of people or with representatives of the Jamaat ; two the consultation which if offered by the people as and when they feel it necessary. The fact is that everybody ponders over things in his own way and with his own sphere of knowledge and therefore everybody can and in fact does look at things from various angles and therefore reaches different conclusions. Whoever presents his views in the form of suggestions, and he does so with all the sincerity at his command, deserves to be rewarded by God. As for me I listen to all the people and gather information from all the people and from all the quarters and form my own views ; this really makes easier for me to know the things better and to arrive at more mature conclusions. The suggestions might be at variance with one another, that does not matter. So long as everybody puts forth his suggestions with sincerity and his aim being the furtherance of the cause of Islam, it matters little that he says something that does not agree with others. This also should be remembered that the non acceptance of any suggestion should be no cause for annoyance ; that should not prompt anyone to keep silent and withhold his further suggestions. What I have always felt is that even the hypocrites should be given a hearing. Just as it is unhealthy to hide the illness, so also it is not good that the hypocrites should not be allowed to voice out their opinions. Such people are very few, for, the majority - in fact a very vast majority of the people—is very sincere."

Huzur further said, "*Shawirhum* (have consultations with them) also

means that the people should be consulted during the year also ; these consultations can be carried out through correspondence, reports that are sent by the Murabbis or the Amirs and the Presidents or the people at large. The other kind of consultation is the one that we are conducting here at the Majlis-i-Mushawarat."

Talking about the people who are in a position to offer suggestions, Huzur remarked that those who could not read and write could not be termed as unlettered and un-educated. He opined that those who hear the Khutbas, the lectures of the Ulema in the Jamaat and who also listen to various religious discussions, could collect so much knowledge that none could call them uneducated. Such people must never think that since they do not have any degrees, they might not be in a position to offer suggestions

Huzur invited all the delegates to speak when it was necessary and when they had to say something. They must not keep sillent and they must not unnecessarily feel shy.

After this brief speech of the Khalifatul Masih, the Chairmen of the sub-committees announced the place and time of their respective meetings and the first session of the Majlis was brought to a close.

On the second day the meeting started at 8.10 a.m. with recitation of the Holy Quran by Ch. Shabbir Ahmad. Huzur led the meeting in silent prayer and then called upon the Secretary, Fazl-i-Umar Foundation to read out the report of the activities of the Foundation during the year. At the end of this report the Secretary requested Huzur to distribute prizes to those who had been declared winners of the Annual thesis.

Next came the Nazir, Islaho-Irshad to report the implementation of the decisions of the last Majlis i-Mushawarat. While this report was being read, Huzur told the audience a few things about the Stadium. He mentioned different types of seats and finally remarked that instead of individual chairs it would be better to have seats like benches which will also be in accordance with the simplicity of life so very important in the scheme of things. Here he also mentioned the work that was being done voluntarily for the basement of the Printing Press. He appreciated the hard work that had been put in by the citizens of Rabwah.

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As for the policies of the Government, Hazrat, Khalifatul Masih told the audience one very basic point pivotal to all the activities of the people of Pakistan wherever they might be. He said that this being an Awami Government, it was the right of the Awam (common man) to decide as to what he would like for the place of his residence. The people of Lyallpur had the right to decide as to what the atmosphere of that place should be and how the policies of the Government should be put into action for the betterment of the people. The people of Gujrat or for that matter the people of any other place had no right to go to Lyallpur and guide them as to how they should live. Similarly he said that the people of Rabwah had every right to decide as to what they would like for Rabwah. The Awam of Rabwah were as much awam as the awam of every other place.

As for the nationalisation of the schools, Huzur said it was nothing new to them. The Jamaat had experienced this thing in Sierra Leone.

In a way nationalisation is a great help for the organisations which are running such institutes ; the expenses have now to be borne by the Government, leaving a lot of the money of the organisations for other works which they could easily and beneficially take in hand.

Referring to China, Huzur remarked that if China, could make a lot of sacifices for their worldly fields, why could not the Ahmadis make sacrifices for the irrigation of their heavenly and spiritual fields. The Ahmadis should, rather, make greater sacrifices.

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Hazrat Khalifatul Masih told the audience that the capitalist nations always get old and therefore weak ; the Muslims never become old (that is, they should really never be old, and remain active all the time, if, they followed the teachings of Islam). He mentioned an article in a magazine which urged the people for three things : 1, hard Work 2, cycling, 3, cutting down one's food. The Americans are taking 3300 calories while they have been advised to take only 2400 calories. It must be remembered that long life is not the result of eating much. Digestion is more important than eating.

As for the work that has been placed on the shoulders of the Jamaat, Huzur said that no other people have been told to do that much except the immediate followers of the Holy Prophet, peace and blessings of God be upon him. It was therefore essential that the members of the Jamaat must look after their health and they should try to live simpler lives to live longer. Huzur advised the Jamaat to eat less but digest whatever is eaten.

As for cycling, he said that a scheme was under way that there should be a hundred thousand cyclists.

Next, Nazir, Tansnif was called upon to report the implementation of the decisions of the last Majlis-i-Mushawrat. He was followed by the Private Secretary who alo read out the proposals which had been rejected and therefore were not included in the Agenda.

When these proposals were being read Huzur discussed them one by one and gave his views as to why it was not considered necessary to include them in the Agenda.

Nazir, Islaho Irshad, was called upon to read a consolidated report of the activities of the various departments of the Sadar Anjuman Ahmadiyya. Huzur remarked that it was he who had asked for a comprehensive report and he had gone through it.

Next came the Vakil-i-Aala who read out the report of the activities of the Tahrik-i-Jadid.

Then came the reports of the sub-committees.

The Budget of the Tahrik-i-Jadid was put to vote and it was accepted by the House unanimously for a request to Hazrat Khalifatul Masih to accord his kind consent to it. Huzur remarked that he would like to give his consent with the condition that any changes that he would like later on, he would carry out those changes.

The Budget of the Waqi-i-Jadid was also presented to the House. Some delegates expressed their views as to how the income of the Waqf-i-Jadid could be increased and how the amount budgeted could be conveniently realised.

The Budget was finally accepted by the House and consent was accorded by Hazrat Khalifatul Masih.

Hazrat Khalifatul Masih then told the audience that the revolution that had started taking shape in 1944, in

connection with the Ahmadiyya Missions abroad, had now completed its course. In the beginning the Jamaats in the foreign countries were financed by the Headquarters. There was no income whatsoever from the members of those Jamaats nor there were any other means in those countries which could help financially. But, Huzur remarked, the position had now changed. More than that, the income from the Jamaats in foreign countries had now exceeded the income in Pakistan. Huzur drew the attention of the Jamaats in Pakistan to try all they could to reach the target fixed by him. In this connection he also stressed the point that the officials must have a sympathetic attitude towards the members of the Jamaat. It is God's rule that must be established, not our own, Huzur said. "There are some officials here and there who impose themselves on the members of the Jamaat as if they are their masters. That is not good at all. A stop must be put to this attitude. In fact, this attitude cannot produce joy in the hearts of the members of the Jamaat and this is no way of making collections."

Talking about the young people, Huzur said, "Whereas some young people have been affected adversely by the evils that are plaguing the world, there are others who have shown a very good example and wherever the elderly officials of the Jamaat have taken the young people with them to help and learn the job, the results have been very pleasant. Some of the Jamaats are there who have never thought of having a que of people to serve the Jamaat. These Jamaats have always suffered the shortage of good workers."

As for the Waqf-i-Jadid, Huzur said, "I am not any way worried about the money that this scheme needs. What I am really anxious about is the workers. We should have more of Muallim

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"There are two places where we are training Murabbis. One such place is the Jamia Ahmadiyya and it takes long time for the students to pass out from there. The other place is Waqf-i-Jadid. There, of course, it does not take so long. Whatever the period of training, one thing is quite clear and that is that everybody can present a good example, whether he has passed out of the Jamia or he has studied with the Waqf-i-Jadid. And it is the good example that makes a good Murabbi. He whose example is not good, is of no use to us."

The session came to a close at 12.10. p. m.

The second session of the day (and third session of the Majlis-i-Mushawarat) began with the Prayer and the presentation of the report of the Sub-Committee for the items connected with Sadr Anjuman Ahmadiyya. A general discussion took place and many points of interest were raised by the delegates. The question of the photograph of the Promised Messiah, peace be on him, being published in the Calendars and the magazines also came up. Huzur asked the Nazir Aala what steps were being taken to check the wrong use of the photograph. It was reported to him that when a calendar came to the notice of the Sadr Anjuman it was banned and copies put out of use.

After the general discussion the voting took place and the House recommended to Hazrat Khalifatul Masih to accord his consent to it. The consent was accorded.

While according his consent to the Budget of the Sadr Anjuman Ahmadiyya, Huzur dealt with a number of points connected with the welfare

of the Jamaat. One of these points concerned the cleanliness and good habits. He drew the attention of the members of the Jamaat to keep an eye on the children and to see to it they did not get the habit of abusing others. He also talked about the results of sacrifices and in this connection he cited the instance of the Companions of the Holy Prophet, peace and blessings of God be upon him. They, he said, made all the sacrifices that were required of them and the result was that God revolutionised their condition and made the ordinary people into those who had to be reckoned with. God granted them wealth in such abundance that no stretch of imagination could ever think of it.

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He prayed to God that He may out of His mercy grant everybody His own shadow and He may enable everybody to remain away from every type of influences of the Satan.

Closing the session, Huzur announced that the remaining work would be done the next day starting the session at 8 a.m.

On the third day the session was opened with recitation of the Holy Quran by Hafiz Dr. Masood Ahmad which was followed by prayer led by Hazrat Khalifatul Masih.

The Chairman of the Sub-Committee for Islaho Irshad and Education was called upon to read out his report of the meeting held on the first day of the Majlis-i-Mushawarat. Some of the items on the Agenda which had not been allotted to any of the sub-committees were now taken up by Hazrat Khalifatul Masih, one by one. One of the important points that came up during this talk of his was that since some of the delegates could not attend the Majlis i-Mushawarat for one reason or the other and thus their seats remained vacant, it was essential that some reserves should also be appointed who would take place of such delegates as could not attend. Another point that he dealt with was that in addition to the elected delegates, the Jamaat might send the names of such other persons as could tender advice on this occasion. Such names, he said, should be sent three months before the actual time of the Majlis-i-Mushawarat so that he could think over those names and decide as to who of them should be called.

Next, he gave some details of the 'Cycle Scheme' and said that this was actually intended to bring the members of the Jamaat closer to one another and also closer to the Headquarters. The cyclists would go to all the villages and bring the addresses of the people as well as their needs.

As for the publication of the Al-Fazl during the Annual Conference, Huzur remarked that he had already given instruction during one of his Friday sermons, that this proposal should be acted upon. He further said that a bulletin in English should also be prepared during the Annual Jalsa which should be despatched to the Missions without any delay. The Jamaats abroad, he said, should know what was going on during the Jalsa, simultaneously; they should not have to wait for these details, for weeks and weeks.

On the question of Co-education, Huzur remarked that the problem was not co-education, it was the free intermixing of the boys and girls. That is what we have to loook into. And that is what has to be stopped, not the higher education of girls.

He also mentioned Jahaiz (the equipment that the parents of the bride give her) If some body asks for it as a condition of marriage, he is badly under the influence of Hindu culture. Islamically speaking it is shameless to

ask for it. The parents may give their daughters whatever they like. He also condemned the people who wanted to marry such girls as would enter service and be an earning member of the family. As for himself, he always took pleasure in arranging such marriages where the man said that he would not like his wife to go and earn.

In addition to what had been said about co-education, Khalifatul Masih also said that it was most essential that the word co-education be properly defined. For, it is on the correct definition of this word that we could decide whether girls should attend classes or not. He said, "Our first task should be that no Ahmadi should cast a glance at the women. Our second task should be that nobody should look at a Muslim woman and our third task should be that nobody should look even at a non Muslim girl. He made mention of the women of the days of the Holy Prophet, peace and blessings of God be upon him, and remarked that they did not have much to do at home, for there was not much for cooking but that does not mean that they did not do anything at all. They kept themselves busy with so many outdoor affairs. They even went to war and helped the soldiers.

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Huzur said that it was not at the cost of the performance of their duties that the women had to be kept in the veil. The two things must go side by side. Huzur cited some other examples also from the history of Islam.

While closing the session—and this was the last session—he prayed to God that all the members may be recipients of the blessings of God and He may protect all of them. May He make the hearts of the Ahmadis so strong that they should not care for any opposition and they should fear none but God. They should serve humanity without any distinction. May God enable the people all over the world to come out of the darkness spread by the satan and may they receive the light from God. May all the people become deserving of the love of God, which has been vouchsafed to the Jamaat. Amen.

That brought the Majlis-i-Musha-warat to an end.

Printing Press

Printing by movable types was first used by John Gutenburg of Mainz, about the middle of the fifteenth century. The invention is also claimed for Laurens coster of Haarlem. It was introduced into England by Caxton, who set up a printing press in Westminster in 1475. Gothic characters were first used, being superseded by Roman letters in 1518. The mechanism of the printing press was crude up to 1801, when the first iron press was invented by the Third Earl of Stanhope. Steam printing dates from 1814. Mr. John Walter, of The Times newspaper, was the first to use the steam press invented by a German named Koenig. This press printed 1,100 sheets per hour. Improvements were consequently introduced by Applegarth and Cowper, and great strides were made in 1858 when the Hoe machine, which turned out 20,000 impressions an hour, was put on the market. Then came the Walter press, which printed on continuous rolls of paper from curved stereotyped plates. The monotype machine casts single letters and the Linotype whole lines.

Rabwah Diary

Kabaddi Tournament

The Eighth All Pakistan Tahir Kabaddi Tournament was held at Rabwah on the 13th, 14th and 15th of April. It was arranged and conducted by the Health Section of the Khuddamul Ahmadiyya.

After the recitation of the Holy Quran, Mr. Samiullah Siyal addressed the audience and told them that this Tournament was started in 1964 by Shahibzada Mirza Tahir Ahmad who was also the Guest of Honour on this occasion. He called upon him to declare the Tournament open.

Sahibzada Mirza Tahir Ahmad in a brief speech expressed his joy at the continuity of the event and also at the fact that year by year it was getting more popular and the standard of the game was also going up. He remarked that the basic thing in sports was that there was no distinction between races and colours. "The people from every nook and corner of the world become united and come into the field like brothers. They are all expected to be humble, if they win, and magnanimous in paying tribute to the winners if they lose. They are always full of hope."

This address was followed by a collective prayer led by Maulana Abul Ata.

The first match of the tournament was played by Rabwah A and Karachi teams. The tournament concluded on the 15th of April and the prizes were distributed by Ch. Nazir Ahmad Bajwa.

Constitution Celebrations

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Like every other place in the country, the people of Rabwah also celebrated the joyous occasion of the passing of the first Constitution framed by the representatives of the common man. Quite a large number of buildings were illuminated for two consecutive nights. Prayers were offered and sweets were distributed among the school children.

Sports were also arranged for the occasion and a large number of people thronged to see the matches.

Publication of Holy Quran

The Lajna Imaillah had the honour of presenting a purse of one hundred thousand rupees to Hazrat Khalifatul Masih for the publication of the Holy Quran. The presentation was made on the occasion of the 50th anniversary of the Lajna.

Hazrat Khalifatul Masih has now decided that this amount be used for the building of the Printing Press which is being set up mainly for the publication of the Holy Quran. All the time the Holy Quran will be printed at this press, the members of the Lajna Imaillah will continue to get the reward for their sacrifice they have made in donating this sum.

Notes & Comments

The Holy Quran

Commenting upon the verse of the Holy Quran which runs thus :

هوالذی مرج البحرین هذا عذب فرات و هذا ملح اجاج

Hazrat Muslih Mauood says in Tafsir-i-Kabir :

This verse contains a prophecy about the Western civilization and Dajjaliyyat. The Holy Quran has impliedly mentioned this thing through the very words that it has used. It says هذا ملح اجاج and اجاج refers to the Gog and Magog. As opposed to this, the words used are عذب فرات by using the words حجرا محجورا the Muslims have been told that though you will have to live together with these two nations, you must never forget that you are a sea of sweet water and they are a sea of salty (bitter) water. You should never imitate the western life and despite the fact that you live in their midst you should tell them openly and frankly where you differ from them and where you cannot be one with them. God command the believers in the Holy Quran that they should tell the disbelievers in clear words لا اعبد ما تعبدون و انتم عبدون ما اعبد i.e. I do not worship what you worship and you do not worship what I worship (Suratul Kafiroon). In other words there must always be what can be called a no man's land. The Holy Prophet, peace and blessings of God be upon him, says that there never has been a disorder and mischief greater than that of the Dajjal since the creation of this world, nor there ever will be till the dooms day (Mishkat Babul Ilamat baina yadissaati wa zikruddajjal) it.

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The truth of it is confirmed by the fact that all the disorders mischiefs that have ever raised their head in the past have been limited to a certain locality. For example the mischief of India was an entity itself and it was not affected by the mischif of Iran nor was Iranian mischief affected by the Greek mischief. Same was the case with the Egyptian mischief which was not affected by Iranian or the Greek mischief. That is why these mischiefs could not join hands with one another to attack the religion ; they could be likened to the situation which can be described by saying that there are dacoits creating havoc in one country, coming from this side and from that side. These decoits no doubt are a menace for the people and a problem of law and order but it does not mean that they form a danger for the Government. The Government is always adversely affected by the organised efforts and consolidated powers. But so far as this Age of ours is concerned all the countries are being affected by what is happening in one place or the other because of the Railway train, Telegraph and telephone and the Printing Presses. Asia is being affected by Africa and Africa is being affected by Asia. Europe is affecting America and America is affecting Europe. That is why the religious discontentment that is to be found in any one place can also be found in all other places in the world. That shows the difference between the

mischief of the olden days and the mischief of today and the difference to be very precise is that the mischief of the present age is a universal one. Japan, no doubt is not a Christian country, but the thinking of the Japanese is influenced by and subservient to Europe. China no doubt is not a Christian country but her thoughts are subservient to Europe. Likewise Iran, Turkistan and Arab lands are not Christian - they are Muslim countries - but their thoughts are also subservient to Europe.

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Hazrat Muslih Mauood having explained the point at great length says in the end that Tahrik-i-Jadid is like a no man's land between the Ahmadis and the evil influences of the western civilization and Dajjaliyyat. He says: I have been trying to draw the attention of the Jamaat to the fact that anyone of you who is desirous of sweet water will never follow the footsteps of Europe. Sweet water and salty water cannot mix with one another.

The Hadith

It is reported by Hazrat Ayesha, may God be pleased with her, that the Holy Prophet, peace and blessings of God be upon him, said, "Verily God is kind and soft and He likes kindness and softness."

The fact is that there are a lot of troubles the origin of which lies in harshness and unsympathetic attitude of the people. If all of us try to remain cool and also show sympathy towards others, the society will enjoy the fact of togetherness. Even if some people are harsh but their harshness is met with coolness and kindness the effects of harshness will vanish. Enemies can become friends and friends can strengthen their friendship.

God says in the Holy Quran that the believers are kind to one another - and that strengthens their ties and knits the society together for the benefit of all.

May God enable us to do away with our harshness wherever it is found and may He create sympathy in our hearts for all and sundry.

Tarbiyyati Class

The 20th Tarbiyyati Class of the Khuddamul Ahmadiyya (Central) will insha Allah start on the 18th of Hijrat/May at the Aiwan-i-Mahmud, Rabwah. It will continue till the first of June.

The Nazim-i-Aala has requested, through an announcement published in the Daily Al-Fazl, the branches of the Khuddamul Ahmadiyya all over the country to arrange for sending at least one representative to this class. It is desirable, he says, that the Khuddam who are now appearing for the Matriculation examination and will be free at the time of the class, should pay special attention to it.

More Doctors wanted

Are you an Ahmadi Doctor? Are you in a position to work for the Jamaat under the Nusrat Jahan Scheme? If the answer is in the affirmative, please write to Hazrat Khalifatul Masih offering your services to be utilised as and when he may like.

Waqar-i-Amal

The Labour Minister in the Provincial Government of Sind has greatly admired the Waqar-i-Amal conducted by the Khuddamul Ahmadiyya Karachi

where no less than six hudred Khuddam took part in cleaning the Liyari Circle for more than three and a half hours. The area became so clean hat the residents were surprised and they pledged themselves to keep the place always clean.

This Waqar-i-Amal was the result of an offer made by the Khddamul Ahmadiyya to the Karachi Corporation to clean any part of the city. Mr. Nur Mohammad, Health Officer, Liyari Area, was pleased to hear this and asked the Khuddam to help him in cleaning Liyari. Sunday the 25th of March was fixed for the Waqar-i-Amal The work which was inaugurated by Mr. Abdus Sattar Gabol, the Minister for Lobour, was started at 10.30 a.m.

After the recitation of the Holy Quran the Khuddam were addressed by the Minister who very highly appreciated the spirit of community service displayed by them. He remarked that it was a common feature in the European countries where quite well to do people were seen working for the cleanliness—or some other mutual purpose—of different areas. Here in our country this spirit lacked very greatly, and it was necessary that somebody must give the lead, the Minister observed.

The Minister was thanked for his encouraging remarks, by Mr. Manzur Ahmad Shad, the District Qaid of the Majlis Khuddamul Ahmadiyya. He said, "The Holy Prophet, peace and blessings of God be upon him, has instructed his followers that if they saw any dirty or troublesome thing on the way, they should remove it to make the way clean and safe. We are trying to act upon this instruction of his." He also reminded the audience that the Hazrat Muslih Maud laid very great emphasis on doing things with one's own hand and also helping others as much as they could.

Five Health Inspectors of the Corporation directed the work.

Maulana Nayyar

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Maulana A. R. Nayyar, may God be pleased with him, passed away on the 17th of September 1948. I was then in Nigeria. On hearing the sad news of Maulana's demise I wrote an article to be published in a brochure form. On my request, Maulana Nazir Ahmad Ali, the then Raisut Tabligh of West Africa, also wrote a few words about Maulana Nayyar. What Maulana Ali wrote is reproduced below. In the next issue I will insha Allah reproduce what I wrote on that occasion. The brochure was published and distributed all over Nigeria. The preface that was written for this brochure by Madam Nayyar is unfortunately not available now.

(*Naseem Saifi*)

May the choicest blessings of Allah descend on Hazrat Maulvi Abdur Rahim Nayyar, the first Ahmadiyya Missionary in West Africa. His love for Africa was of the deepest kind, and tears used to gush forth from his eyes whenever Ahmadis of the Gold Coast, Nigeria or Sierra Leone were mentioned in his presence. Little wonder that his memory among peoples of all religions and nationalities in West Africa remains green, despite the elapse of twentysix years. He started to coach me at Qadian in 1928, when I was appointed by Hazrat Amirul Momineen Khalifatul Masih II as a Missionary for the Gold Coast. Ever since he had been my teacher and guide in the Missionary field. His last letter to me was written on August 20, 1948, from Gujranwala, Pakistan, only a few days before his death.

(*Continued on page 17*)

THE FAITH OF REASON NOT DOGMA

(M. A. K. Ghauri, Rabwah)

— II —

Some sceptics might argue that God might overlook or forgive a sin or two or a few errors, but what about those who are steeped in sin and cannot find their way out of the quagmire of transgression? For sinners of this magnitude the Holy Quran says, "Say 'O my servants who have committed excesses against their own souls! despair not of the mercy of Allah, surely Allah forgives all sins. Verily he is most forgiving, merciful." (39 : 54) In these verses the Lord God has commanded the Holy Prophet to convey to those who are steeped in sin and cannot extricate themselves from the meshes of transgression and those who labour under the false notion that the doors of salvation have irrevocably been closed upon them, that they must not despair of the Mercy of Allah. Lord God the Magnanimous can forgive heaps and heaps of sins and open the gates of salvation for His erring servants. His Mercy and Forgiveness know no bounds, His benevolence is unlimited and His blessings cannot be encompassed.

An interesting parable from the Holy Prophet has explained this moot point very clearly. He said, "In the olden days there lived a tyrant who had committed ninetynine murders. One day in the mood of self-reproach and remorse he went to seek advice from a divine and asked him whether it would be possible for him to obtain forgiveness after having murdered ninetynine persons. The divine was horrified to hear this and said that he was a hopeless case and doomed for the bottomless pit. In a fit of utter despondency the tyrant drew out his sword and chopped off the head of the poor divine. In this way he completed a century of murders.

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After a short time the tyrant enquired from his town-folks whether there lived any holy man in the district who could help him in his distress. They told him of another divine who lived in a place at some distance from their own town. Accordingly he went there and asked him whether he could hope for forgiveness from the Lord God. The divine said, "Why not? There is nothing which could stand between a repentant soul and its Creator's Forgiveness." But the divine advised him to leave his own town and to go to another town which he named and said that many righteous people lived in that place and gathered together for collective prayers.

The tyrant started at once on his journey to the said town. When he had travelled about half the way, death overtook him. Down came the angels of heaven and the custodians of the inferno. Each party claimed the soul of the tyrant for themselves. A dispute arose between them. The angels of Mercy claimed the soul for the reason that the tyrant was proceeding to the town of the righteous men to offer repentance. But the chief of the angels of hell said, "Agreed. He was actually going to the town of the holy men with good intentions.

But he had neither reached there nor had he stated his repentace. He must, therefore, be punished for the hundred murders that he had committed and also for the innumerable other sins." While this dispute was going on there came another angel. Both the parties referred the matter to him for arbitration. The new-comer gave the ruling, "Measure the two distances from the spot where the tyrant died. If the distance towards his destination be shorter then he may be taken to heaven otherwise he should be handed over to the angels of hell."

Both the parties acted on the advice and commenced measuring the two distances. While they were measuring the distance Omnipotent and Merciful God commanded some other angels to go and squeeze the earth on the side of the tyrant's destination. When the measuring was done it was found that the distance to the place of destination was shorter by the length of a palm of the hand. The angels of heaven, therefore, took the tyrant's soul to heaven.

The above parable teaches us that on no account one should give himself up to despondency because God's mercy is unlimited. It is not possible for human wisdom to encompass the bounds of Divine Mercy. The Holy Quran presents a God whose attributes of Mercy is always favourably inclined towards man andhis erring soul. It says, "But my mercy encompasses all things." (7:157) And again it says, "He has taken upon himself to show mercy." (6 : 13) At another place it says, "And if thy lord had enforced His will, He would have surely made mankind one people ; but they would not cease to differ, save those on whom thy lord has had mercy, and for this has He created them." (11:119-120) God has, therefore, not created mankind to be the object of His wrath but to make him the recepient of His mercy.

The aspect of mercy is predominant in Islam for which reason it is readily acceptable. The believer in Islam is always hopeful that all his shortcomings in the sincere effort to walk in the way of God, shall be covered by the mercy of his Forgiving Lord. This aspect of mercy is conspicuous by its absence in Hinduism and Christianity and many other religions which teach that sins are not pardonable. It would, therefore, be difficulty for any reasonable man to obey and follow such teachings with alacrity and cheerfulness.

There is another aspect of the teachings of Islam which is bound to attract all sober, rational men to its fold. This is in relations to the reward one may get for walking in the ways of Allah. Islam teaches that man is rewarded manyfold for all his good deeds. This is the teaching found only in Islam.

To take a concrete example of God's manyfold favours for the limited action of man we may cite the action of eating food. When one eats his food his hunger is appeased. But the act of eating food also brings innumerable benefits to man. Blood is created in the body as the direct result of food. This blood flows in man's veins for a long time. The blood in its turn feeds all the organs of the body. It creates semen in the body for procreation of the race and causes the growth of generation after generation.

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In short only one act of eating food has resulted into so many benefits that it is not possible to count them. All this comes under divine attribute of mercy or 'rahimiyyat' in Arabic. If a man obtained an immediate and direct benefit from his act, it would be an equitable and just return of his effort, not divine mercy. For instance the labourer gets paid after his day's work. This is the return of his labour and could not in any way

be called mercy. Divine mercy, in a very rough way, could be likened to the pension a clerk or a servant gets after he has worked for a certain number of years. He had been paid for his services every week or every month. Yet he is entitled to the benefit of pension in his old age when he has stopped working. But he will continue to get this pension so long as he lives.

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It goes without saying that everyone would feel great pleasure in doing a thing regarding which he is assured that benefits for his efforts shall be many times more than the just and equitable return. He will obey the commandments of his religion with the greatest zeal. The Holy Quran has mentioned this at many places. For instance it says, "Those who believe and do good works; so for them is an unending reward." (95:7) Then it says, "Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged." (6:161) Here Allah has promised ten times reward for good actions but the evil—doer will receive punishment only for his bad deeds and no more. Ten times reward for good deeds is a promise which shall not fail and nothing shall be deducted from this reward. And the evil doer will also be given a fair deal.

At another place the Holy Quran says, "The similitude of those who spend their wealth for the cause of Allah is like the similitude of a grain of corn which grows seven ears, In each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases; Allah is bountiful, all knowing." (2:262) In this verse it has been made quite clear that those who spend in the cause of Allah are blessed with a reward seven hundred times more. For many the reward will be even greater.

In the presence of such promise of the generous reward who would not make sacrifices with eagerness and a cheerful frame of mind?

(Continued from page 14)

"My dear son, always look at West Africa, my very soul, in the light of my feelings. May Allah bless your work and accept my prayers.., preach Islam to the Christians and Pagans. I still remember the place where I preached the truth at Kumasi to the Chiefs in 1921."

Truly West Africa was his soul. I do hope that by God's grace in due course of time his children will grow and work as Ahmadiyya Missionaries in West Africa. Madam Hazrat Nayyar who is a distinguished scholar of Islam and a highly accomplished Lady too, I am certain would be given to work for African womanhood which sorely needs the services of Muslim teachers of her type.

May Allah enable us all to be worthy successors of Hazrat Maulana Nayyar. Father dear, West Africa remembers you, with gratitude. Ah! we could not serve you in any way in this world. May Allah and His Messenger be your reward in the next.

(Maulvi) Nazir Ahmad Ali,
Raisut Tabligh,
West Africa.
Saltpond (Gold Coast)
8th December, 1948.

A RADIO TALK—*Nigerian Broadcasting Corporation*

THE MAGNANIMITY OF THE HOLY PROPHET MOHAMMAD

(peace and blessings of God be upon him)

By NASEEM SAIFI

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A man who has never experienced power and who has never been mighty and strong might claim to be anything, but if he lays claim to magnanimity, he will not be justified in the least. To be magnanimous, one must be in a position where one has the power to be otherwise. I hope you agree with me in that for that is the very point on which my today's talk is based.

There have been prophets who had to flee away from their home lands and they never had the opportunity of coming back there. There were prophets who were arrested and tortured but they never had their release in a way as to put them over their enemies. The word magnanimity could not be used with reference to any of these prophets. But the case of the Holy Prophet Mohammad peace and blessings of God be upon him is very different. He made a humble start and during these humble days he was tortured. Those who followed him were persecuted. Then he rose to the highest pinnacle of glory and power. He had his enemies in his palm and he showed magnanimity by setting all of them free to enjoy a peaceful and prosperous life.

Sir William Muir, a great British administrator and historian says in his book "Mohammad and Islam", "The magnanimity with which Mohammad treated a people who had so long hated and rejected him, had its reward. There were no dissentients here, nor any disaffected citizens, as there had been at Medina; and shortly after we find two thousand of the Quresh fighting loyally at his side."

What actually happened at the conquest of Mecca should be of interest to my listeners and I quote Sir William Muir once again. Says he: "From the general amnesty Mohammad excepted ten or twelve persons, but the greater number even of these he pardoned. Two men were proscribed for the ruffianly attack on his daughter Zeniab, but one of them escaped and was eventually forgiven. Two other were renegade Muslims who having shed blood at Medina had fled to Mecca. They were now executed, together with a singing girl belonging to one of them, who had annoyed the prophet with satires. An apostate scribe, Abu-Sarh, to whom the Prophet used to dictate passages of the Quran was spared though unwillingly, at the entreaty of his friends. Ikrimah, son of Abu Jahl and Safwan, a Chief of note, eluded the pursuit of Khalid. Reaching the seashore, they were on the point of embarking, when, on the assurance of pardon, they were persuaded to return. Hind, who had compassed the death of Hamza, and another singing girl, escaped death by opportune submission. Thus of the whole number only four were actually put to death, and these with perhaps sufficient reasons".

Having quoted this passage how much do I wish that the victorious nations in the second world war would not have hovered on the heads of mankind. The question of Berlin would not have shattered the peace of the victorious and the vanquished. But these victorious nations had nothing of the sort of magnanimity not even a small fraction of it - that the Holy Prophet showed at the conquest of Mecca. Indeed, how true is the world of God which says: "Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much." It is in being an excellent model for every phase of our life that the Holy Prophet of Islam excels all others.

Magnanimity of a man also demands that he should be tolerant towards the views of others and co-operate with them in anything that is common between the two of them. And that indeed is what the Holy Prophet used to do. Despite the fact that his opponents were bent upon ruining the good work that he was doing, he knew that only good could come out from the co-operation with others. The Holy Quran records the following call from him,

قل ياهـل الكتب تعالـوا الى حكمـة
سواء بيننـا و بينكم الا نعبـد الاالله
و لانشرك بـه شيئـا و لا يتخذ بعضنا
بعضاً اربابا من دون الله .

Say, "O People of the Book, come to a word equal between us and you - that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah....."

And It is worthy of note that although his enemies never co-operated with him, he decided to give them full liberty of professing their faith practising it anyway they liked. The charters that he gave to the non-Muslims and the texts of which have been well preserved are a strong testimony of the fact that the Holy Prophet of Islam was indeed very magnanimous. One charter reads: "Everything big or small belonging to them shall not be interfered with and all shall remain as it is in the churches, monastries and other places of worship. God and His Prophet have pledged that no bishop from his bishopric, no monk from his station shall be expelled and there shall be no interference with their rights, authorities and everyday work and as long as they live in peace and truth and amity they shall not be subjected to any tyranny or transgression, nor will they tyrannise or transgress over anyone".

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Another charter which was given to the Christians wherever they might be living under the Muslim rule read in part: "No bishop will be expelled from his bishopric, no monk from his monastry and no priest from his place of worship and no pilgrim wlil be detained in his pilgrimage. None of their churches and other places of worship will be desolated or destroyed or demolished. No material of their churches will be used for building mosques or houses for the Muslims. Any Muslim so doing should be regarded recalcitrant to God and His Prophet. Monks and Bishops will be subjected to no tax or indemnity whether they live in forests, or on the rivers or in the East or West, North or South.' This charter is one of the most beautiful documents issued by any

monarch. And I should have liked to quote the whole of it, but I cannot do so for fear of overlapping my fixed time.

The Holy Prophet knew that everything and every feeling and sentiment must be kept in its place. Enmity must not overeach its bounds. The Holy Quran—the word of God that was given to him—says :

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يا ايها الـذين امنوا كونوا قوامين لله
شهداء بالقسط و لا يجر منكم شنان قوم
على الا لا تعدلوا ـ اعـدلوا هو اقرب
للتقوى و اتقوالله ان الله خبير بما تعلمون

"O ye who believe ! be steadfast in the cause of Allah bearing witness in equity : and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness, And fear Allah. Surely Allah is aware of what you do." This kind of teaching could be given to mankind only through a man who was as magnanimous as Mohammad was. We know of some prophets who had to tell the people that they could not tell them everything because they could not bear all. In fact those prophets were not perfect models for all the people all over the world and for all the times. But the Holy Prophet, as the Holy Quran says and as we know from history and from our personal experience was a perfect model. From the beginning of his life his character was spotless and in fact he was so high in morals that the people called him the truthful and trustworthy. When he claimed to be a prophet and the generality of the people rejected him, he told them, in the words of the Holy Quran :

لقد لبثت فيكم عمراً من قبله افلا تعقلون

"I have indeed lived among you a whole life time before this. Will you not then understand."

Indeed, they knew how high in character he was. They could not point an accusing finger at him.

Before closing I should like to say only two more things. One that it is only a man with great magnanimity to his credit who could urge his people not to revile the beliefs of others however repugnant they may be.

The Holy Quran says :

و لا تسبوالذين يدعون من دون الله

'And revile not those whom they call upon beside Allah ....."

If all of us acted upon this teaching, whatever our belief, there would be peace. Followers of all the religions would live in harmony. And is'nt it harmony that we need in the world today. The other thing that I would like to say is that the Holy Quran says :

ان الله وملئكته يصلون على النبى يا
ايها الذين آمنوا صلوا عليه وسلموا تسليما

Allah and His angels send blessings on the Prophet. O ye who believe, you also should invoke blessings on him and salute him with the salutation of peace".

That also fulfils the prophecy contained in the Holy Bible that Prayer shall be continually made for him.

Indeed the Holy Prophet's magnanimity knows no bounds. Let all of us pray for him.

The Holy Prophet's Power of Prayer

Second in the series of the correspondence course prepared by the Ahmadiyya Mission in the United Kingdom. Editor

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Prayer is the most potent means of establishing and strengthening communion with the Creator and of drawing close to Him. In fact God has promised: "When My servants enquire from thee concerning Me, O Prophet, tell them I am near. I answer the prayer of the supplicant when he calls on Me. So should they respond to Me and have firm faith in Me, that they may be rightly guided" (2:187). Out of His servants the Chosen ones, because of their righteouness and elevated spiritual status, have a special appeal in their supplications to their Maker. God favours them by listening to them and answering them. Many times they are taught the wordings of their prayers The Holy Quran abounds with the prayers of a number of His messengers of the past ages It would sound strange if God after having taught the prayers Himself should turn His deaf ear to it.

Man's every action is dependant on the Will and Help of God for which he has to turn to Him. The Holy Prophet Mohammad s.a.s. too like ordinary human beings stood in need of His mercy and favour. He spread his hands before Him for the needy and helpless. He humbly bowed before him to grant health and recovery to the ill. He asked for His guidance in all matters personal and others He pleaded to Him to deliver the suffering people from their worries, fears and the evil which had burdened them. He sought His company in loneliness. The instances related hereunder are only a few of the numerous prayers which show how God readily heard his prayers.

Abu Jahl and Omar, the two veteran chiefs of Mecca and the fierce opponents of Islam, were well-known for their bravery, courage and steadfastness. The Holy Prophet was always keen that at least one of them should receive guidance and become a Muslim. He prayed to God that whosoever out of the two He considered more useful for Islam should be guided to accept Islam. Within a few days Omar was miraculously converted (Tirmizi).

Suraquah was one of the leaders of the trackers who was deputed to trace Mohammad s.a.s. and his companions Abu Bakr after their escape from the hands of the vigilants who had secretly planned to kill him. Scaling the countryside he sighted them on the sandy shore of the Red Sea bound northwards. The pursuers whipped their horses to overtake their their prey. As they came close on the heals of the fugitives, Abu Bakr, who was scared stiff with the worry lest the trackers might arrest and kill them, exclaimed in his despair: "Ah! we have been overtaken". The Holy Prophet in that hour of acute danger consoled him and prayed to God. The moment he finished his prayer they found that the legs of the horses of the enemy were stranded deep in the sand and they could not move at all. Suraquah realised that it was the prayer of the Holy Prophet which had thrown them in that helpless state. He begged Mohammad s.a s. to pray for their riddance from the danger into which they had been pushed.

The Holy Prophet, seeing that he had repented prayed to God to help them out of their plight. Suraquah and his party were delivered of their danger and they returned to Mecca. Later Suraquah accepted Islam (Bukhari).

Once, due to the failure of rains, famine broke out in Medina and its neighbouring areas. As the Holy Prophet was giving the Friday Sermon, someone from the congregation called: "O Messenger of Allah! the cattle are dying for want of fodder or water. People too are starving to death. Pray to God that He, through His mercy, send us rain!" The Holy Prophet raised his hand and prayed. The sky, which till then was crystal clear, was suddenly covered with a sand storm. Then there appeared the steely blue clouds and the torrential rains. As the people reached their homes their clothes were drenched with rain which, however, continued to fall for the whole week. The people then became worried. On the following Friday, someone again said: "O Messenger of God! The houses are falling down with excessive rain. Be good enough to pray to God for its stoppage!" The Holy Prophet smiled and prayed. The clouds broke up and Medina was bright again (Bukhari).

Anas, when he was a small child was taken by his mother to the Holy Prophet who was requested to pray for him. The Messenger of God prayer for the increase of his wealth and for his posterity. The prayer was accepted and indeed Anas as he grew to manhood, was the richest person in the land. He left nearly 100 children and grandchildren. His was the only orchard which bore fruit twice a year (Muslim & Tirmizi).

One day the Holy Prophet went to the house of Umme Hara'am who prepared a dinner for him and combed his hair. Sleep overtook him but soon he woke up with a smile on his face. Umme Hara'am asked him the cause of his smile to which he replied: 'Some people were brought before me. They were those of my followers who had gone across the seas to fight for the cause of Allah. I saw them seated on thrones and being carried across the seas." Umme Hara'am begged the Holy Prophet to pray for her inclusion in the favoured group. The Holy Prophet prayed. Thirty years later a sea battle was fought in the Mediterranean. Umme Hara'am was also amongst those who had landed as victors. On the sea-shore she fell from her beast and received martyrdom.

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Once Sa'ad Bin Abi Waqas accompanied the Holy Prophet to Mecca where he fell seriously ill. There was no hope of his survival and his relatives even got ready to write down his will. As the Holy Prophet came to pay a visit he exclaimed: O Messenger of Allah! I am going to die in a town from where we had emigrated! The Holy Prophet consoled him: "No! No! If God wills." Thereafter he prayed thrice for Sa'ads recovery. He soon regained his health and lived for fifteen more years (Muslim).

On one occasion the Holy Prophet was preparing to despatch an expedition when Abu Ama'ama, who was due to take part in it, requested him to pray for his martyrdom. The Holy Prophet prayed to God for his safe return. When the army returned Abu Ama'ama was found safe amongst them. Twice again on similar occasions Abu Ama'ama had begged the Holy Prophet to pray for his martyrdom, but on both occasions he prayed for his safe return. The prayer was again heard and Abu Ama'ama returned home safely (Masnad Ahmad).

Abu Huraira's mother being a disbeliever would not accept Islam despite his repeated efforts to convince her. One day, as usual, when he was preaching her, his mother in her uncontrollable anger spoke ill of the Holy Prophet. Abu Huraira felt it very gravely; he hastily ran to the Holy Prophet and in tears related the awkward incident. He earnestly requested him to pray for the grant of guidance to her. The Holy Prophet prayed to God. Abu Huraira gladly returned home firmly believing in the power of the Holy Prophet's prayers. As he reached his home he found the door shut. His mother hearing her son's footsteps asked him to wait. She finished her bath, changed her dress and with the words "There is no other God but Allah, Mohammad is His Messenger" on her lips, she opened the door. Abu Huraira was overjoyed and hurriedly ran back to the Holy Prophet and gave the good news (Muslim).

In one of the expeditions Jabir's camel, due to some illness or fatigue, could not move forward. The Holy Prophet prayed for the animal. Soon after his prayer, the camel always walked so fast that it remained ahead of the others (Bukhari).

Tufail Dossi came to the Holy Prophet and told him that their tribe of Doss had refused to accept Islam. He requested him to pray for God's punishment on them. Instead of wishing any punishment to fall on them the Holy Prophet prayed: "O God, Who is the true Guide, give the tribe of Doss right guidance to accept Islam and bring them to us." A short while afterwrds the whole tribe of Doss became Muslim and presented themselves to the Holy Prophet (Bukhari).

Once, as the Holy Prophet was offering his prayers in the Ka'aba, some chiefs of Mecca threw a placenta of camel full of filth on his neck. His daughter, Fatima, learning about this dirty act of the Quraish, hurried to her father and removed the heavy load of filth from his neck. The Holy Prophet, naming one by one of the seven chiefs who laughed and jeered at him nearby, prayed to God to bring His punishment on them. At Badr, God's vengeance came and all the seven lay dead at the places which the Holy Prophet, just before the battle had assigned (Bukhari).

Chosroes II, the Iranian Emperor, was addressed a letter by the Holy Prophet in which he had invited him to Islam. In his anger and pride he tore the letter to pieces as soon as it was read to him. The Holy Prophet disliked the arrogance of the Iranian Emperor, prayed to God to punish him by tearing to pieces his Kingdom. A few years later Chosroes was defeated and his empire was shattred to pieces (Bukhari).

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The Promised Messiah

BY

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Pakistan.

The Late Mir Sayed Daood Ahmad

A great and good man—one of the hardest working and most sincere labourers in the field of Islam, champion of the casue of religion and an example for all those who want to know all that is best in the traditions of the Jamaat, he passed away on the 25th of April, 1973.

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Sayed Daood Ahmad was the Principal of the Jamia Ahmadiyya (Missionary Training College), Nazir, Khidmat-i-Darweshan, Afsar Jalsa Salana, and had various other portfolios. Everything that he did was a proof of the fact that he poured himself on it with the fullest attention and the best of intentions. He did not like doing things with half measures. Everything must be done in the best possible way—that was the way of his life.

The Missionaries—to—be who had to stay with him at the Jamia for no less than seven years were always very dear to his heart. His greatest pleasure used to be to help them in every way, even if he had to go out of the way in order to show sympathy to them.

The management of the Jalsa Salana affairs always showed what a master mind he was. He went down to the minutest details and saw to it that everything went well.

Sayed Daood Ahmad is no more with us now. Inna lillahi wa Inna ilaihi rajioon. Our hearts are heavy and the void his absence has created is great. We pray to God that He may out of His mercy grant many more workers like him to the Jamaat. Amen.

We offer our hearty condolences to Hazrat Khalifatul Masih III, the bereaved family of Syed Daood Ahmad and the whole Jamaat.

May he rest in peace. Amen.

Editor